THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 5. Vol. XXXII. Tuesday February 1, 1870. Price One Penny.

A CHRISTIAN PLEA FOR PLURALITY OF WIVES.

Extracts from the History and Philosophy of Marriage; or Polygamy and Monogamy Compared. By a Christian Philanthropist. James Campbell, 18, Tremont Street, Boston, U.S.A.

(CONTINUED FROM PAGE 737, VOL. XXXI)

OUR author next discourses of love, which he defines as the mutual attraction of the two sexes, existing in different states in the two sexes, and in different degrees of intensity in different individuals of the same sex. He holds that love refines, ennobles, develops, incites to great achievements, and inspires to the brightest dreams and the noblest conceptions; that love is the birthright of all; and that its proper gratification is beneficial, both to man and woman, as well as a duty which cannot be avoided with impunity. He says:—

"We have no sooner passed the period of adolescence than we inherit the power and the inclination to love. We then feel an instinctive yearning of the heart for a kindred heart. We are each of us conscious of being incomplete alone, and incapable of enjoying alone our fullest happiness, and we intuitively seek that happiness by linking our destiny in life with some dear one of the opposite sex. It is there only that our natural wants can be supplied. One sex is the complement of the other. Each is imperfect alone, and each supplies what the other lacks. Self-reliant as man may suppose himself to be, yet divine wisdom has said, 'It is not good for the man to be alone;' he needs a 'helpmeet' in woman. Still less is it good for the woman to be alone, for 'she was created for the man,' and every woman wants a man to love; for love is her life, and it is only while she loves, or hopes to love, that she lives to any happy or useful or honest purpose. It has been said that as woman was taken out of man in her creation, so it is man's instinctive desire to seek her, and to reclaim her as his own counterpart, or that portion of himself which is required to complete the symmetry of his nature and the happiness of his life. For this love the youthful heart longs and pines until it attains the object of its desires, or until it has become so sordid, so hard, and so profligate, as to be, at once, unworthy of possessing it, and incapable of enjoying it.

"Shall these heaven-born impulses of nature be regarded, or must they be repressed? Shall we permit these tendrils of our love to bind themselves around some kindred heart, or shall we suffer them to be rudely torn asunder, and cast aside to wither and decay? Implanted for the noblest purposes within our breasts, interwoven with the very fibres of our being, the laws of God and of nature unques-

tionably demand their indulgence.

"In plainer terms, the laws of God and of nature clearly indicate that every man and every woman, possessing sufficient health and vitality to experience the passion of love, is benefited by its proper gratification; and those laws both allow and invite every one to enjoy it in its full fruition. A man is not wholly a man, nor a woman wholly a woman, who has never experienced the ecstacies of gratified love. And those men and women who are spending their most vigorous period of life in cold and barren celibacy, without ever having yielded to the warm desires of reproduction, are living, every moment, in debt to their Creator and to the commonwealth, of mankind. They have never fulfilled some of the most important purposes of their being. 'Things growing to themselves are growth's abuse.'

"'Upon the earth's increase why shouldst thou feed,
Unless the earth with thy increase be fed?
By law of Nature thou art bound to breed,
That thine may live, when thou thyself art dead;
And so in spite of death thou dost survive,
In that thy likeness still is left alive.'

"Yet love must be restricted within the limits of chastity. Men and women must not rush into sensual pleasure like brutes, for we are moral beings, as well as corporeal beings, and, as such, the subjects of moral law, which requires us to govern our passions, and circumscribe them within the limits of purity. But, even in this respect, there is no real disagreement between the laws of morality and those of Nature: when they are properly understood, they are each equally explicit in forbidding every form of licentious impurity. The most loathsome and incurable diseases are the penalties imposed by natural law, and the severest retributions of eternity, the penalties imposed by divine law, upon the promiscuous and unrestrained indulgence of the amorous propensity. Nor are these penalties unnecessary. No passion of our nature is more vehement, and no one more liable to be tempted and led astray from the path of rectitude; and we should, therefore, attend the more carefully to those laws and limitations which God and Nature have imposed upon its indulgence. And I cannot doubt that they have limited its indulgence strictly to the marriage relation. Some well-defined limit there must be between chastity and unchastity, and vice and virtue, or else the laws which define them and which punish transgressors must be unjust and oppressive.

"Marriage constitutes that limit. Here there is no oppression and no injustice. Everybody is born with a propensity to love, and everybody that is willing to marry may marry, and indulge that propensity in innocence and purity. Within this limit the gratification of love affords us the most exquisite pleasure, promotes health, conduces to longevity, and is entirely consistent with the rules of morality and religion. But when it oversteps this limit prescribed by our Creator, and bursts the barriers of chastity, it then assumes the form of unprincipled lust, and inflicts upon its miserable votaries the utmost torture of body, degradation of mind, and remorse of conscience. 'Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.' Heb. xiii, 4."

[TO BE CONTINUED.]

TEMPORAL MATTERS—WHOSE RIGHT IT IS TO DICTATE THEM.

(*From the Deseret News.*)

THE policy of directing the Latter-day Saints in the management of their temporal business, has been a duty which the authorities of the Church have never failed to discharge from the days of its organization until the present. The prophet Joseph Smith, wise leader as he was, knew what would be for the good of the people, and, during his life-time, he urged his views upon them with all his energy and influence. It was his province to teach the people upon every subject connected with life here and hereafter. There was nothing that pertained to their welfare and elevation, and pre-

demption from evil, that he considered outside of his priesthood. A discourse which he delivered on one occasion in Nauvoo would answer admirably for these days, and, if Joseph's name were not attached to it, readers familiar with the matter and style of President Young's discourses would conclude it was one of his. He said:—

"I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods.

"Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

"We cannot build up a city on merchandize. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it."

He found it necessary at times to give very stringent counsel to the Saints, and to threaten with excommunication from the Church those who did not deal with the people on the plan that he prescribed. As far back as August, 1841, at a special Conference which was held at Nauvoo, the following motion was made, seconded, and carried:—

"That every individual, who shall hereafter be found trying to influence any emigrants belonging to the Church, either to buy of them (except provisions) or sell to them (excepting the Church agents), shall be immediately tried for fellowship and dealt with as offenders, and unless they repent shall be cut off from the Church."

It was at such measures as these that Law, Foster, and the other speculators rebelled. They could not make money out of the people to the extent that they wished, and, like co-operation in these days, Joseph's counsel interfered with their arrangements, and they thought he meddled too much with financial business. Hence, their resolution, which they published in the *Expositor*, "that they considered the religious influence, exercised in financial concerns by Joseph Smith, as unjust as it was unwarranted."

The same men, were they here to-day, would adopt the same resolution about co-operation, or any other measure that would interfere in the least with their schemes for making money; and had the men, who are now opposing co-operation, lived in those days, and been in the circumstances of the Laws and the Fosters, they would, without doubt, have made common cause against Joseph. There is no counsel that has been given and urged upon the people in these valleys that could possibly be any more stringent than the resolution, which we quote above, that was adopted by the Special Conference.

Not only did Joseph consider it his prerogative as President of the Church to give any counsel that might be needed in financial matters and to take the lead in temporal measures; but he taught the people that it was the right of the Twelve Apostles to do so also. At the same Conference at which the resolution was passed about trading, President Young had given some instruction to the Conference in the morning. In the afternoon, after the Conference opened, the Prophet Joseph arrived, and

"Proceeded to state to the Conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for their families, and at the same time relieve him so that he might attend to the business of translating."

When he finished his remarks it was motioned and carried unanimously

"That the Conference approve of the instructions of President Smith, in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office."

Afterwards it was moved,

"That the Conference accept the doings of the Twelve in designating

certain individuals to certain cities, &c."

When this motion was made, President Joseph Smith remarked

"That the Conference had already sanctioned the doings of the Twelve, and it belonged to their office to transact such business with the approbation of the First Presidency, and he would then state what cities should now be built up, viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus."

At this Conference it was clearly stated that the Twelve Apostles with their President, Brigham Young, had the right to dictate in temporal affairs; that, in fact, "it belonged to their office to transact such business with the approbation of the First Presidency." And as if to make this clear and indisputable for all time to come, at the next General Conference, Joseph had Elder O. Pratt read the minutes of the Special Conference, at which he so plainly defined the nature of the duties of the Twelve, and he made further remarks explanatory of the resolutions and votes passed at that time; after which it was motioned and carried that the General Conference sanction the doings of said Special Conference.

Twenty-eight years have passed away since Joseph gave these instructions concerning the nature of the authority of the apostles, and since the Conference of the Church acknowledged and accepted those teachings as correct; but the lapse of time has caused no lapse to occur in this authority. President Young had the acknowledged right then as the President of the Twelve to counsel and dictate in temporal affairs, and he doubly has the right, as the First President of the Church, to do so. No surer evidence of apostasy can be given than for a man to question or deny his right to exercise this authority.

RUINED YOUNG MEN.

The city is full of them. All our great cities are full of them. They are among the saddest sights upon which the eye falls. Young, but already ruined! At the beginning of life, but with character gone, honour gone, principle gone, and only the thinnest veil of reputation in some cases left, sufficient to save them from immediate expulsion from all decent social circles and business employment. The devil has them fast in his snare. He knows how gradually to draw them on even from boyhood, by a graduated series of evil deeds and influences, running downward as an inclined plane, thus: bad companions, disobedience to parents, late hours, smoking, theatres, drinking, gambling, lewdness, hell!

A few weeks since a young man in this city, clerk in a bank, known pleasantly by multitudes of our business men, who came in daily contact with him, was led astray by vile associates of both sexes, and after passing the night with a courtesan, rose, and in phrensy of remorse drew a revolver and took his own life! And can we soon forget the face of anguish and the streaming tears of a father who called on us lately to ask what he could do to save his ruined son? He had for some time feared evil without definite knowledge. The late hours kept by his son filled him with foreboding, and he lay night after night sleepless upon his bed, listening as the time went on to each passing footfall, if perchance it might lead to his door. Finally, the truth burst upon him, and was confessed by his son. His boy, just entering on manhood, was thoroughly debauched! His time, his money, his thoughts went to lewd women, and he had been utterly deceiving parents and friends. As we talked with that father we were also reminded of the anxious inquiries which but a few days before another father had made of us as to the disposal of a son, saying, "It is the burden of my life to know what to do with my boys!" Lately we were at a church prayer-meeting at which this topic was introduced, and the exercises deepened and deepened in solemnity almost to dread, as one and another father arose in rapid succession and besought with tears the

prayers of the Church for his son, telling in some cases only of dangers, and in others of actual falls, and stating facts about the general condition and temptations of the young men in our cities which wrung every heart. Men and women went away sad, with a burden on their souls, to seek their closets, and there to intercede, parents for their sons and sisters for their brothers. Doubtless it was spiritually more profitable than many meetings from which they had gone in joyous mood.

To what is this evil owing? On whom rests the responsibility? Alas! the causes are many, the guilty parties numerous; in truth, we are all in some respects involved, by reason of duty neglected. Parents have the first responsibility. They have the right, by God's law and human law, to restrain their minor sons. They ought to know who are the companions of their boys, and where these go, and how they spend their leisure time. Especially should they control their sons as to their evenings, restricting them as to the number that shall be spent away from home, and as to the hour of return, and positively deciding upon the places to be visited. A chief mischief is the free allowance of spending money. This is the ruin of rich men's sons. They learn to gratify all their desires, and they thus secure the weakness of character which comes from indulgence, instead of the strength which is imparted by self-denial. They are surrounded on this account by evil companions who wish to guide and share their pleasures, and to enjoy vice at their expense. Here is where Christian men mistake, to their subsequent grief, who lavishly fill the pockets of mere boys with money, and thus oil the wheels of dissipation. It is far better that men of wealth should make their sons earn their spending money, by some form of work at home, or at the place of business, and should insist on their keeping an account of expenses. Vice is costly, and lean purses are great safeguards to virtue. Yet reliance must not be on mere negative means of repression. Home must be made pleasant and attractive, by music, books, games, and a cheerful social circle, in which the parents are active participants; and variety must be given occasionally, by taking the older children to concerts and other pure entertainments.

Employers have a grave responsibility with respect to the young men who are with them. Self-interest, if no higher motive, should make them watchful over their moral welfare; for vicious habits once formed will break down the integrity of clerks and lead to dishonesty. Many a business man pays hundreds of dollars annually for his heartless indifference to the morals of those whom he employs. It is not enough to pay the stipulated salary. There should be a knowledge of the habits and haunts of clerks out of business hours. There should be a manifestation of genuine interest in their improvement and success, and a readiness to aid them in pursuing honourable and virtuous courses, by opening to them doors of social intercourse, as they may prove worthy, and by encouraging them to seek mental improvement in courses of study and in library associations.—*Chicago Advance.*

MEAT VERSUS BEER.

SPEAKING at an agricultural meeting at Romney lately, the Right Hon. W. Cowper-Temple, M.P. (stepson of the late Lord Palmerston), observed that everybody ought always to be learning something; and one thing was how to spend their money properly in food, and how not to spend it foolishly and carelessly. It was odd to see how a man who knew exactly the quantity of food which would produce strength in the animals under his care, knew very little of the way of providing it for himself. Many are perhaps hardly aware that a shilling's worth of meat and bread will give a man more strength than a shilling's worth of beer. They did not see that bread and meat went to strengthen muscle and bone and sinew, whilst beer only tended to stimulate the nerves, and did not make a man a bit stronger than

he was before. It might make him feel stronger at the moment, but he did not really become stronger. The result was that a man who worked on solid food and drank water instead of beer was often as strong as any other man. An illustration of this was mentioned some time ago by a gentleman in Dorsetshire, who had some large drainage works in hand. He engaged some men from Northumberland who had been accustomed to that kind of work. They were able to earn about 18s. a week, and some of them a larger sum, whilst the Dorsetshire men were unable to earn more than half that amount. The Dorsetshire men thought that perhaps they did not drink sufficient beer, and then began to consume a large portion of their wages in that manner; but they found that the beer did not make them stronger in the arms or more active with the hands. It made them stronger in the head—(laughter)—but that was not what they required. They then tried cider; that did not get so rapidly to their heads, but it got to their stomachs in an uncomfortable way. (Laughter.) On making inquiry, they found that the Northumbrians spent their money in bread and meat, and drank no beer except occasionally. The Dorsetshire men acted upon the hint, and soon began to earn as good wages as the others, and when some of them went to the north they were able to do as much work as the Northumberland men. They were set to work in the parish of Swine, in Yorkshire, in which there was no public-house at all, and where they had no opportunities of drinking. (Hear, hear.)

HOME.

How is it that the word "Home" is losing something of its pristine charm? Whence come that restless longing for something new, and that impatience under parental government, which threaten us with the loss of much that has been enjoyed by our forefathers? The luxury and insubordination of the rising generation are everywhere complained of. This inordinate love of dress, and this unbecoming style, are breaking down the moral barriers of many of our homes. Then, again, every one is complaining of the young assuming a tone and manner towards their elders most unbecoming: looking upon them as a past generation, only useful as providers and caterers for their amusement. Parents have lost the reins of home government, and allow their children to live most luxuriously without reference to expense, whilst *they* themselves work and economize, their economy meanwhile being estimated by the young as the result of the inferior tastes of the generation that is passing away. These things are no wonder, however, if parents *allow* it to be so. They are no wonder, if mothers who love their daughters, display them instead of protecting them, and teaching them that their best safeguard is in a modest, consistent attire, and in contentment with the place they are intended to occupy in the world. These things are no wonder, if parents do not teach their children their position: if they do not let them understand that *they*, as parents, are the heads and supporters of their households, their guides and guardians, whose duty it is to rule with love and wisdom, while it is their children's to obey with affectionate submission; indebted as they are to them, under God, for everything that is likely to further their interests in the world. At the same time parents must be most careful that their own example be in all things consistent. Every home, that is at all worth the name, has its family altar, where the blessing of a Heavenly Father is daily sought. This is the mightiest influence for good, tending to bind a family together by a tie that nothing but death can sever; often drawing its members, after they have been separated in the world, back to home influences that will produce effects through eternity.—*British Messenger.*

HOW TO CURE A "FASTING" GIRL.

"MATER," in reference to the statement of "An Anxious Father," writes—I have a daughter who had a very similar illness, beginning in the same way, and continuing for three years; it was called an "obscure case" by the doctor who constantly attended her with the most indefatigable care and interest. The last year of her illness she lost flesh rapidly and became quite a skeleton. Her power of sitting up or walking was quite gone. A teaspoonful of fluid, tea or broth, a few times a day, or a tiny biscuit, was about all she could be prevailed on to take; and her repugnance to this was so great that she would resist even to weeping before she would submit to swallow it. She appeared to be rapidly sinking, and was given over by her doctor. A consulting physician of great eminence, called in for the second time at this juncture, repeated his belief that the case was one of those obscure affections of the nervous system which baffle all medical skill and treatment. He said she might die, or might recover. He could find no reason why she should not recover. It might be weeks, months, or even years first; and she might one day turn the corner almost suddenly, and recover as by a miracle. All he prescribed was, that food should be given peremptorily. She was to take it as medicine ordered by the doctor. She was to be roused, and obliged to make efforts; to be taken out in the air, and be required to drink a tumbler of milk between morning and evening, sipping it at intervals, and another between evening and morning; and after a few days meat was to be given and forced on her as physic. This was done determinedly, and a strong will exercised over her accomplished it. She had at this time no wish to recover—quite the contrary, and considered the effort to restore her cruel. As soon as ever she could be moved she was taken away from the scene of her illness, and for nine months was subjected to continual change from place to place. None of her family going with her, she became obliged to exert herself, the friends to whom she was sent being made aware that they must ignore her illness and expect her to throw it off as much as possible. After six weeks she began to walk with crutches a little; by degrees her appetite returned; she took an interest in life, gained strength, occupied herself, and mixed with people. She returned home before the end of the fourth year last October, completely cured—rosy, fat, active, lively, useful, and thankful; and is now her mother's right hand—the most energetic of all her daughters.—*Liverpool Mercury.*

The act fixing the junction of the Union and Central Pacific Railroads says it shall be at or near Ogden, but the officers of the two roads have not yet determined upon the exact point where it shall be made, and where the repair and machine shops shall be erected. Government, therefore, will withhold the bonds for five miles till this question is settled, which the roads will probably soon agree upon, and then the rest of the bonds—$160,000—will be paid over.—*Chicago Tribune, Jan. 5.*

The Californians expected that the opening of the Pacific Railway would be the beginning of a new era of prosperity for them. To their disappointment, it has had precisely the contrary effect. It has nearly destroyed the wholesale business of San Francisco, and has made Chicago and St. Louis the great distributing centres for the Pacific coast. And now we learn that there is a movement among the mechanics of San Francisco in favour of emigrating to the East. Prices are high, wages low, and the demand for skilled labour very small in California since the opening of the railway, and a large body of mechanics have already determined to return to the Eastern States in search of employment. That the railway will ultimately be a great benefit to San Francisco no one can doubt, but so far the changes which it has brought about in the business of all the large California towns have been productive of much disturbance in prices and no little distress.—*New York World.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 1, 1870.

"HOW TO DO IT."

THE "Mormon Question" is again being dragged upon the tapis in the United States, and endeavours are put forth to rouse public opinion on the subject and to incite Congress to act upon it. Lecturers have been busy "exposing" Mormonism, with Colfax and Anna Dickinson to lead them. Newspapers are giving their columns and even their pages to correspondence and news from Utah, showing that the public is renewing its interest in Mormonism. Generally speaking, it is taken for granted that Mormonism ought to be abolished, and the great question is how must that interesting proceeding be brought about. Some of the papers are anxious that somebody should go to work at the business right viciously, bull-doggedly, bull-at-a-bankishly. Others are scarcely so furiously rash, and advise a little caution, for fear of a possible fire in the rear. Yet others, still more cautious and conservative, think Mormonism may be safely left to the "corrective influences of advancing civilization." The Chicago *Tribune* puts the question thus—

Mormonism is polygamy, and polygamy (in this country at least) is Mormonism. Congress has passed a law prohibiting polygamy in the Territories. The Mormons regard the law as unconstitutional, because, they say, it interferes with the exercise of their religion; and they refuse to pay any heed to it. We have thus far found it impossible to enforce it by the usual machinery.

Thus the *Tribune*, a little more perceptive than Sir Charles Coldstream, sees nothing in Mormonism but polygamy. That obnoxious principle abolished, and everything would be serene and lovely—the Mormons would be as good as anybody else, and perhaps a little better and more acceptable to the Chicagoans, after divorcing all but the one wife to each man, for Chicago is huge on divorce, so huge that, now we come to think of it, perhaps the people of that immaculate village would like the Mormons with a wonderful liking, surpassing the love of woman, if they would divorce all their wives and take life in free and easy style. But every Latter-day Saint knows how vain is the idea that the world would love the Mormons if they would abandon the Heavenly system of marriage. It is the province of the priesthood of the Son of God to bring all who love truth to the unity of the faith. It seems to be the business of apostates and all opposers of the truth to bring the faith and the doctrine to a unity with the world, if they can. They certainly try to do so. Apostates from the Church of Christ generally try to make their doctrine acceptable to the world, breaking down the barriers, pulling up the stakes, bridging the gulf. The sects of Christendom also are trying to bring about some sort of a union among themselves, a sort of cat-and-dog brotherhood

and sisterhood, or cousinship at furthest, some kind of a recognized relationship anyhow.

But what does Jesus say? "Ye shall be hated of all nations for my name's sake." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." That is it, the world know not God, nor the things of God, but put darkness for light, and light for darkness, and are exceedingly mad towards those who wish to reverse that unnatural and ungodly order of things.

The *Tribune* says, "It is largely because of their success in spite of all opposition that they are so fanatical. It would be unspeakable relief to thousands of them to have the government prick the Mormon bubble. Is it likely there would then be much trouble in suppressing polygamy? But how to do it still remains the question." Yes, "how to do it" still remains the question. But suppose the bubble stubbornly refused to be pricked, even by the government? Then the "unspeakable relief" would fail to come to the anxiously waiting thousands. Then the governmertal pricking-of-the-bubble way "how to do it" would prove the identical way "how not to do it." Then the sturdy "fanaticism" of these Mormons would be greatly intensified because they had still proved successful in spite of all the renewed opposition. And what in the world would the opposers do then, but shrink back to their dens, with their caudal appendages most meekly pendant and flip-floppy?

The way the *Tribune* proposes "how to do it" is quite noteworthy, although all of a piece with similar propositions for the overthrow of the truth in these days and in former days—to select juries by the United States Marshal (that is, by our avowed enemies from among our avowed enemies); restricting the business of the Probate Courts, and nullifying their limited jurisdiction by appeal to the District Courts (an effort to put all legal judicial jurisdiction into the hands of our avowed enemies); making common report legal evidence on the subject of polygamy; making one indictment good for bigamy, or polygamy, or adultery, or fornication, or concubinage; making the testimony of the "victims of polygamy" competent for everything but their own conviction; depriving polygamists of the right to sit on juries; repealing all Utah laws disliked by our enemies; investing the entire appointing power in the hands of the governor; and arresting Brigham Young. All this done, the *Tribune* concludes thus—

There would be no fight. The Mormons are anxious to get the question into the courts, believing that they have a good cause and are bound to win. If the States have no constitutional right to prohibit polygamy by law, within themselves, and if the United States has none to interdict it in the Territories, all so-called revelations and religions to the contrary notwithstanding, let us know it; if they have, let them be exercised, and end, one way or other, the farce we have been playing with the Mormons these ten years.

All that accomplished, there would be no fight. No, there would be nothing to fight for—the rights and privileges of citizens, their civil and religious liberty swept away, there would be nothing left to make life desirable, excepting

perhaps the latent hope of the future triumph of right and the overthrow of wrong. The fighting would be before all those propositions were developed, in all probability, if at all.

The inconsistency of most of the above propositions will be largely comprehended when it is considered that the fundamental principle of American government is self-government, the right of the people to choose their own rulers—executive, legislative, and, in large part, judicial.

The selection of juries by the United States Marshal would insure the selection of persons at enmity with the Mormons. It would be difficult, if not impossible, to obtain a jury unprejudiced in the case when the defendant was a Mormon, and consequently the case would be prejudged, an impartial hearing would be out of the question. Camp followers, gamblers, horse and cattle thieves, keepers and patrons of whisky holes, dance houses, and similar appendages of civilization, would compose the juries, and the verdicts would be complete travesties of justice. For it must be remembered that the Mormons constitute an overwhelming proportion of the inhabitants of Utah.

Restricting the business of the Probate Courts would throw most civil and al criminal cases before the U. S. Courts, where frequently the judge and almost always the jury would be the open enemies of the people, and litigation would be encouraged and fomented in every direction, expenses to Territory and people would be vastly increased, taxation would be multiplied, and that fashionable burden—a public debt—would soon appear and become of respectable size and weight. The right of appeal is all very good, but it would be much abused. When the case went in favour of a Mormon, no matter how justly, then the appeal would be inevitable, in frequently well-founded hope of a reversal, and the lesser jurisdiction would be a farce in many instances, no matter how righteously exercised.

To take common report for evidence would simply be ignoring all the rules of evidence and justice, and would constitute such a gross outrage on the name of justice as to make it impossible, one would think, to be ever seriously contemplated. Subject to conviction on such evidence, no person would be safe from annoying arrest, troublesome and expensive litigation, and serious pains and penalties. Innocence and guilt would be practically equal before the law, everything necessary to conviction would be to be charged with a crime because gossipers, tittle-tattlers, and slanderers had said you were guilty.

That the same indictment hold good against bigamy, polygamy, adultery, fornication, or concubinage, is a curious provision. As to concubinage, we are not aware that such a thing exists in Utah. The marrying of more than one wife according to the law of God (and union contrary to the law of God is not marriage, strictly speaking) is neither a crime, a trespass, nor a misdemeanour, only in so far as it may be a contravention of human law—it breaks no natural nor healthful law, violates no moral obligation nor duty, tramples upon nobody's rights, commits no wickedness, does nobody any wrong, degrades neither man nor woman. Marrying of more than one wife is, perhaps, as common in Christendom as in Mormondom, only that in the former one wife must die or be divorced before you marry the next, whereas in the latter no such cruel requirement is made. A man may have several wives and yet be a good and pure man, like Abraham, the father of the faithful, a worthy member of society, a man of God, needing no repentance. But an adulterer is not a good nor pure man, nor a worthy member of society, nor a man of God, until

he repents and puts his sin far from him. Adultery is dishonourable and debasing. Marrying one wife is honourable, ennobling, exalting. Marrying two wives is honourable, ennobling, exalting. Marrying three wives is honourable, ennobling, exalting. To have intercourse with women and to repudiate the responsibility thereof, is dishonourable and cowardly. Legitimate intercourse, with several wives, acknowledging and sustaining the responsibility of the same, is honourable and worthy and noble in any man. A man may have several wives and be full of the Spirit of God. A man cannot commit adultery and retain the Spirit of God, nor can he regain that Spirit until he repents, and then it is frequently difficult to regain and retain it. But there is not much to be apprehended from such a provision as this of one indictment. for it would work so many ways that it would cut those it was meant to protect, and cut them most severely, insomuch that it would be found that the persons free from it would be mostly those Latter-day Saints who have only one wife, or have none at all. It would be especially severe on such Gentiles as are usually found in Utah, and the bitterest of them in particular, for they have always been the fast friends and patrons of corrupting intercourse. Common report, their favourite form of evidence, would bring them in guilty, awfully guilty, every time, and their only chance of escape, not from unjust but from condign punishment, would be by their own packed juries.

As to "making the testimony of the victims of polygamy competent," reliable testimony is reliable testimony, come from whom it may. "Victims of polygamy" we know nothing about, more than the victims of any other kind of marriage. We have not made any victims that we know anything of, and if we have been victimized won't you wait until we complain about it? We suppose if a man finds a bad wife, or a woman a bad husband, the man and the woman both consider themselves somewhat victimized, whether they be monogamous or polygamous in their connubial arrangements. Sifting the matter closely, however, it is to be apprehended that this phrase, "victims of polygamy," means apostates, and apostates are the bitterest and generally the most unscrupulous enemies; and making their testimony "competent for everything," means really making competent the testimony of persons violently opposed to the defendant in the case, which would always be tantamount to the rankest prejudgment, and which might by the barest possibility be righteous judgment, though far more likely not to be.

Depriving polygamists of the right to sit on juries, and of the right to vote or hold office, is thrusting down the Mormons a long way below the negro, though by the bye the negro of late has been exalted a little higher than any white man. If polygamic Mormons could not sit on juries, they could not be tried by a jury of their peers, for they would have no peers or equals, but it would insure them a trial by persons who consider them criminals to begin with, beyond the shadow of a doubt. Therefore the trial would be a farce, and a superfluity of naughtiness. Enfranchisement, extension of the suffrage, is the popular cry, the watchword of those in the van of civilization. Disfranchisement of a community is a serious business anyhow. Disfranchisement of a people, for the sake of their religion, by the United States, boastfully considered the foremost nation on the earth, would prove that, whether crabs can progress backwards or not, Americans are exceedingly anxious to display their agility at that comical kind of gymnastics. It would be a rather inconsistent exhibition, too, inasmuch as when people march stern foremost it is held to be an acknowledgment that it is done in profound deference to the presence of their undoubted superiors—personages of royal birth or lineage. Disfranchisement of the Mormons for their religion would be intended to make pariahs of them, virtually without any rights, outcasts for believing the Bible

to be the revelations of the will of God. If such a proceeding were inaugurated, if the Mormons were disfranchised for their plural marriage, it would constitute a precedent, by virtue of which, when polygamy becomes popular, as it will, monogamists may be denied the right of trial by a jury of their peers, that is, of monogamists, and also of the right to vote and hold office, and thus they would become pariahs, outcasts, virtually without any rights. How would the Christians like that? Couldn't be married unless they took two wives at least at a time? For "with whatever measure ye mete," etc.

Repealing such of the laws of Utah as the enemies of the people might desire, would be equivalent to abolishing the right of the Territory to make laws, or to have any legislature at all. To expect any constitutional legislature to make laws specially to please a very small minority of the residents, and no others, would be like getting on one of the very highest pinnacles of absurdity.

Transferring the appointment of all minor officers from the legislature, who are of the people and know them, to the governor, who is a stranger and knows not the people, would be a proceeding worthy of an old world despotism, rather than of the foremost new world republic.

Arresting Brigham Young would be the very thing of all things which the enemies of Mormonism desire, inasmuch as they think he is the head and front, the soul and body, of it, and consequently him arrested and placed in safe keeping would be a prelude to his assassination, perhaps under cover of the law, perhaps not, as was the case with Presidents Joseph and Hyrum Smith, under similar circumstances, a quarter of a century ago. It is useless for our enemies to disclaim the idea of such a sequel. We know better, and cannot be deceived on that point. Once betrayed is quite sufficient. But a great mistake is made in supposing Brigham Young to be the head and front of Mormonism. God is the head and front, the all and in all, of Mormonism, and He can not be arrested, nor can the fulfilment of His purposes be prevented, by puny man.

J. J.

The Elders in the States.—Elder E. Stevenson wrote from Polk City, Iowa, to the *News*, Dec. 25, that he and Moroni L. Pratt were the only Utah Elders in that vicinity at that time. They had held 34 meetings, a few persons had been baptized, and others were expected at an early day.

Elder E. F. Sheets wrote to the *News* from Phœnixville, Chester County, Pennsylvania, that he had been busy travelling from place to place and preaching. Elders Sheets and Byron Groo had been disturbed at Phœnixville by a premeditated attempt to break up their public meeting. Men of years and position, the very *creme de la creme* of the community, were the instigators and actors, but when summonses were issued for them they were very anxious to stay proceedings and prevent arrest and punishment, and willing to pay damages too. The noisiest and most active mobocrat of the whole crowd was one who was well known to "live in a glass house." The public generally reprobated the disturbers.

Elder B. R. Hulse wrote from Long Island to President George A. Smith, that he had baptized a few persons and he expected more speedily.

Changes and Appointments.—Elder M. B. Shipp is released from the duties of Travelling Elder in the Sheffield Conference, and is appointed Travelling Elder in the Leeds Conference. Elder Theodore W. Curtis is released from the Norwich Conference, and is appointed Travelling Elder in the Sheffield Conference. Elder Stephen Taylor is appointed Travelling Elder in the Durham and Newcastle Conference.

UTAH NEWS.

THE following are from the *Deseret News* to January 5:—

The Ogden *Junction*, a new semi-weekly paper, appeared, Jan. 1.

The Salt Lake *Telegraph* suspended publication "temporarily," Jan. 3.

A large breadth of grain was sown last fall in the various settlements.

The little ones enjoyed a day's performance at the Theatre on New Year's Day.

The Hot Spring Lake was a very popular and extensively patronized skating place.

Home-made candy had run the imported stuff out of the market. Everybody eats candy in Utah.

Brother Taylor, 11th Ward, made and sold nearly 1,800 washboards and hundreds of sash last year.

Hon. Mrs. Yelverton was in Salt Lake City, and was to give readings from the poets in the Theatre, Jan. 5.

Brother George Thackeroy reports from Croydon a general time of health and peace. The people of that place had finished their portion of grading on the Coalville and Echo branch railroad.

Hon. Joseph A. and Brigham Young, junr., left New York on Christmas eve and arrived at Salt Lake City, Dec. 30. They were detained by the train running off the track, but no one was injured.

Bishop A. Gardner reported the tunnel of the West Jordan canal 130 rods long, and progressing finely. Fifty men were at work, but 200 were needed. When completed, the canal will water 30,000 acres.

Brother George Farnworth wrote from Mount Pleasant that the roof of the substantial meeting house was almost completed, a co-operative boot and shoe shop was started, and the Saints manifested a good spirit.

The Female Relief Society in the 15th Ward held a party, Dec. 28. Among the distinguished guests were President B. Young, and Elders G. Q. Cannon and H. S. Eldredge. Good music, good will, and great satisfaction prevailed.

A pleasant party was held in the 20th Ward School House, Dec. 28, for the benefit of the Ward Sabbath School. Dancing commenced about seven o'clock and continued —— well, long enough. "The party was a complete success and was favoured with the presence of President B. Young, Elder George Q. Cannon, and other leading citizens."

About 40 Indians had cleaned the hills and mountains south of and between Beaver and Minersville of horses, driving them, supposed two hundred in number, south-west of the settlements. Companies of men from Beaver and Cedar were sent to intercept or follow the Indians, and men were also sent to gather up the exposed stock in Beaver County.

A grand pic-nic dinner was held in the Meeting-house of the 8th Ward, Dec. 31. Every member of the Ward, over 15 years of age, was invited. After dinner came dancing and supper. Bishop E. Hunter and his counsellor, J. C. Little, graced the occasion with their presence. Seven baskets full of surplus provisions were distributed among the poor.

Elder Francis Dudman reported general health and peace prevailing at North Ogden, everything lively and prosperous, and the settlement increasing in size and beauty. Parties were the order of the day. The Co-operative Institution had completed a fine brick store and commenced business in it. A good choir had been organized under the leadership of Frederick Ellis.

At the Seventies' Hall, Dec. 29, President Joseph Young related interesting circumstances connected with the early history of the Church, and the life of the Prophet Joseph, Elder Geo. Q. Cannon delivered an impromptu lecture on infidelity, Elder A. M. Musser made a few remarks, and President Young gave some excellent instructions on the effects of habit, and the operation of the two spirits upon the human mind.

A University ball came off, Dec. 30, at the hall of the institution, which was beautifully decorated. Dancing and supper were satisfactory entertainments. Among the visitors were President B. Young, Chancellor Wells, and most of the Regents. Elder H. W. Naisbitt made interesting and encouraging remarks to the Professors and pupils. Committee, Messrs. Willard Young, Harmel Pratt, J. C. Young, and J. G. Coltrin; floor manager, Mr. D. Yearsley.

Wm. R. Teeples wrote from Holden (or Cedar Springs, or Buttermilk Fort), which a few years ago was only a ranche, with no water for a settlement, that upwards of forty families live there, with room and facilities for more, as the water has materially increased. They have a good school-house, good water, plenty of wood handy, one of the finest grazing districts in the Territory, a good Sunday school, a Female Relief Society, and a co-operative store in prospect, no apostates nor regenerators, and but five deaths in four years.

"A Transient Visitor" wrote from Tooele City, Dec. 28, that the Tooele City brass band, 15 members, under the leadership of Brother Thos. Croft, commenced its career on Christmas Day, parading the streets, making all manner of sweet sounds and entrancing harmonies. On the 27th Pine cañon was visited by the band and treated to a similar entertainment, followed by a ball in the Schoolhouse in the evening. At a ball at Tooele, one of the ladies, probably having a greater liking to catgut than brass, remarked of the gentleman with the cornopean, "I wish that gentleman with the brass candlestick would stop his noise; he spoils all the other music!" Business at Tooele was dull, the co-operative was well supported, but cash was scarce. The new rock meeting-house was nearly completed. It is 56 by 36 by 21 feet, with a gallery to hold 150 persons at one end, also with a vestry and other apartments. Cost $16,000. Pine cañon settlement, commenced five years ago, contains thirteen families, Robert Shields presides. The water has much increased since the place was first settled, wood is near and plentiful, range for stock excellent, soil exceedingly fertile, wheat averaging 49 bushels per acre last season, some acres giving 77 bushels, excellent clay for bricks, and room for many more settlers.

The following is from the Springfield (Mass.) *Republican* of Jan. 15:—

The celebration of laying the last rail of the Utah Central railroad took place at Salt Lake City on Monday. Communication is now completed between Salt Lake and the Atlantic and Pacific coasts. Business was suspended, and people from all parts of the Territory attended the celebration. Brigham Young with his apostles, saints, and sinners, participated in the ceremonies, which consisted of flag raising, music, and cannon firing. At two o'clock Brigham Young drove the last spike amid great cheering and salutes. Elder Woodruff then dedicated the railroad to the Lord, and several speeches were made. Young said the railroad was an enterprise, not for the benefit of individuals, but for the whole nation. Utah now wanted to be admitted into the Union. The people of Utah wished to lay aside all narrow feelings and as fellow citizens of the great republic join in celebrating this happy day. Speeches were also made by Mr. Jennings, the vice-president of the road, Joseph A. Young, the superintendent, Col. Carr and T. B. Morris, of the Union Pacific, and congratulatory telegrams were received from the chief officers of the Union and Central Pacifics. A grand ball took place in the theatre in the evening.

SCRAPS OF NEWS.

Ladies are now robbed of the hair on their heads in broad daylight in London omnibuses and thoroughfares.——Liverpool is to have a new branch dock in connection with Huskisson Dock, for steamships, cost £227,000.——Working men's trains, ten miles for a penny, are talked of.——The Queen suffers from neuralgia, due to "exposure, worry, or excitement."——The King of Portugal has dissolved the Chamber of Deputies.——There has been a strike of 10,000 men at the Le Cruzot mines and factories, France.——A strike of miners is threatened in the Bolton and Farnworth districts.——The colliers near Sheffield are very riotous.——A church for the deaf and dumb is to be erected in Oxford Street, London.——A labourer at Leicester took a prize of £5 as the best of ten extemporary speakers on a political subject.——The "Times" says protection, under whatever name, is in a bad way all over the world.——A whirlwind has been playing fantastic tricks near Dunbar, breaking large trees or tearing them up by the roots.——The Contagious Diseases Acts inspection has commenced at Canterbury, and the inhabitants have become sick of the scenes and petitioned for some alteration.——The two houses of the Victoria Legislature have got the balance of power beautifully—can't agree at all.——The Jersey Legislature reject compulsory vaccination.——Torpedoes are to be laid in the harbour of Malta.——Dr. Livingstone finds the Nile sources in the lakes near Cazembe.——The most brilliant and promising Methodist preacher in New York has deserted his wife and eloped with a girl of sweet sixteen, whom he had converted.——Australia has 40,000,000 sheep, all descended from eight merinos, imported into Sydney, in 1797, by Captain John Macarthur.——Liverpool has 49 Episcopal Scripture readers.——Liverpool has four public soup kitchens—halfpenny a quart.——Mr. Ure confesses to the Glasgow police board that "as a Christian community, we have yet to learn how near cleanliness is to godliness."——Rattening is rife in Sheffield again.——M. Veuillot the other day replied to a challenge. "My life belongs to Jesus Christ, and he has none too many defenders just now."——Colorado is going to try again to become a State.——Senator Pratt, of Indiana, wants to resign. He don't feel at home in Congress, feels awkward there, didn't want the place and is tired of it, too old to be a scheming politician, distrusts his own ability, is of no use to his constituents, lacks the courage to stand up and talk to the Senate, is generally miserable there.——The New York "News" says a Boston widow was the magnet that attracted Father Hyacinthe to America, and he is going there again soon.——Liverpool bonded debt is £14,500,000.—Messrs. Cooke and Son, of York, have just completed the largest refracting telescope ever constructed. The tube is 32 feet by 3 feet 6 inches, and the object glass is 25 inches in diameter.——The "Free land" cry is causing mortgages to begin to tremble in England as well as in Ireland.——The "Times" says "the misery of Ireland is, in the main, due to Irishmen themselves, otherwise it might be as prosperous as Scotland."——At the Crewe poultry show one pair of ducks weighed 25 lbs., and one pair of geese 47½ lbs.——Body snatching is extending in America.——A Liverpool father considers that Mrs. Stowe, by stirring up the nasty Byron stink, "has done more injury to the youth of England and America than any (other) person living, of either sex."——Last year France began to experiment with a constitutional government, and England to tire of empire.——One-third of the adult women of England earn their own bread, outside of their domestic duties.——Jacob Bright, M.P., says that women are less criminal and vicious than men, more temperate, thrifty, and provident, giving more to the family and taking less to themselves.——The Sacramento capitol chambers are failures, accoustically. An eastern paper wishes the halls of Congress had a similar virtue.——The Irish editors of the "Senchus Mor" state that St. Patrick was born at or near Glastonbury, Somersetshire, and that he died there.——A Scotchman, in "Public Opinion" asserts that the Grahames, Hays, Ogilvys, Lindsays, Campbells, and others are "better" than the Hamiltons.——The Protestants of Liverpool are at loggerheads over fraternal courtesies manifested between representatives of the Greek and English Churches.——For a block of buildings in Glasgow, £50 per square yard was recently paid.——Mr. Barry Sullivan has lost nearly £8,000 in his attempt to uphold the "legitimate drama" at the Holborn Theatre. Mr. Chatterton also says he "found that Shakespeare spelt ruin."——The "Scotsman" says 400 whales recently visited the neighbourhood of Scalloway, most of them falling a prey to the fishermen.——At Tunstall, Lawrence Bourne, 13 years old, threw a stone at James Smith, aged 40, and hit him in the stomach, causing his death.——Eight London theatres are now under the management of ladies.——The New York "World" says if there is anything which New England piques herself upon, it is the quality of her Latin.——Mrs. Livermore says nearly half of the men in the United States "drink," but only one woman in forty does.